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**Evangelical Visitor - September 08, 1919 Vol. XXXII. No. 17.**

V.L. Stump

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# EVANGELICAL VISITOR

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## JESUS SATISFIES.

There's not a craving of the mind  
Which Jesus can not fill;  
There's not a pleasure I would seek  
Aside from His dear will.  
From hour to hour He fills my soul  
With peace and perfect love;  
While rich supplies for ev'ry need  
He sendeth from above.

Yes, Jesus is my Saviour dear,  
My Rock, my Strength, my Song;  
My Wisdom and my Refuge Safe,  
To Jesus I belong.  
He is my Advocate with God,  
My Way, my Life, My Light,  
My Great Physician and my Friend,  
My Guide by day and night.

—Selected.

## A BI-WEEKLY PERIODICAL

EARNESTLY CONTENDING FOR THE FAITH ONCE  
FOR ALL DELIVERED TO THE SAINTS.

NOTICE TO POSTMASTERS:—Send notices of change  
of addresses to V. L. Stump, Nappanee, Ind.

OUR MOTTO

Hab. II: 14-Psa. XX, 7.

Vol. XXXII.

SEPTEMBER 8, 1919.

No. 17.



## SPECIAL NOTICE.

After this date all renewals to the Visitor are \$1.50 per year. The price of the paper has not advanced very much and certainly not in proportion to the increase in size and the cost of publication.

There are just a very few who it seems cannot afford to pay for the paper. In order to be able to send the paper to those who are poor and unable to pay for it, it will be necessary that the benevolent fund be replenished from time to time as the Lord lays it on your heart.

IF YOU WISH ONE OF THE NEW 1920 CALENDARS add \$ .25 to your subscription renewal when sending it in.

SEND YOUR RENEWAL TO THE EVANGELICAL VISITOR, NAPPANEE, IND.

## SPECIAL NOTICE.

The Examining Board kindly asks the brethren and sisters who have received the Examination Blanks, to properly fill out the recommendation which accompanies the Blanks. This was decided. by General Conference, 1919.

Instructions are found in General Conference Minutes, Page 20, Sec. 2 and page 21, Sec. 6.

If any Bishops, Ministers, Missionaries (home or foreign), or Orphanage workers have failed to receive blanks, they should inform the Secretary of the Examining Board, who will forward them immediately.

L. O. Musser,

Sec. Ex. Board.

## PLEASE READ.

According to the action of General Conference of May 1919 all orders for Sunday School Supplies, Bibles, Books, etc., shall after July 1, 1919 be ordered of EVANGELICAL VISITOR OFFICE, NAPPANEE, INDIANA. The address of the Editor is V. L. STUMP, NAPPANEE, IND.

If your letter is addressed either way it will reach us, but REMEMBER that all subscription whether RENEWAL or NEW, all contributions for the paper AND ALL other orders as above stated must be sent to this office.

## LOVE FEASTS.

## CANADA.

Nottawa, -----	Sept. 13, 14
Markham, -----	" 20, 21
Walpole, -----	" 20, 21
Bertie, -----	" 27, 28
Waterloo, -----	" 27, 28
Howick, -----	Oct. 4, 5
Wainfleet, -----	" 11, 12

Canada Joint Council will convene at Nottawa, Sept. 11, followed by Sunday School conference Sept. 12.

Note.—All questions to be considered at Canada Joint Council should be forwarded at once to the Secretary W. B. Halsey, Gormley, Ont.

## PENNSYLVANIA.

Sept. 13-14 at the home of Bro. Brouse's. Parties coming by train please notify Bro. Harrison Brouse Mc Veytown, Pa., E. train will be met at 9.00 and W. at 10:30.

A cordial invitation is extended to all to attend these services.

## Comunion Services.

Manheim Pa., M. H. -----	Nov. 22
Mastersonville, Pa. M. H., ----	Nov. 1

## SPECIAL NOTICE.

Whereas, India is in the midst of a great famine as the result of a drought causing an almost complete failure of cereal and forage crops and in this hour of her distress looks to America for aid; and,

Whereas, an appeal for relief has come to the Foreign Mission Board, a joint session of the Foreign Mission and General Executive Boards was held with a quorum of each board present and in consideration of the imperative need of immediate help it was decided that the money on hand in treasury, as well as unpaid pledges for Reconstruction Work in war stricken countries, shall be forwarded to our missionaries in India to be used for the relief of the famine stricken sufferers. It was also decided that a special appeal be made through the brotherhood for contributions for the relief of these unfortunate famine sufferers.

Send all contributions to the Foreign Mission treasurer.

Eld. S. G. Engle.

4014 Spring Garden St. Phila., Pa.

J. R. Zook, Chairman,  
Irvin W. Musser, Secretary.

## SPECIAL NOTICE.

In pursuance of Art. 41, Sec. 5 of General Conference Minutes of 1919, we the Foreign Mission Board most earnestly appeal to our beloved brotherhood for freewill offerings to purchase the following articles for the Mtshabezi mission station South Africa and India—A twelve horse steam engine, a circular saw, and a grinder. Up to this time they were obliged to grind their corn for porridge by hand, also to saw all their lumber by hand which is very laborious and takes too much time. This outfit will cost approximately \$1500.00. They also greatly need better living quarters. Thus far they have been living in mud huts which are very perishable and unsanitary. A permanent dwelling with six or seven rooms will cost about \$2500.00.

The missionaries of India have lost their horse, and are in great need of a cow to furnish them milk which will cost approximately \$300.00. And since some money and valuables have been stolen from them, and whereas they have no banks near in which to deposit their money, they are greatly in need of a place of safety to put their money and valuables; and inasmuch as they can secure three second hand safes for \$40.00 each, one for each station, we need \$120.00 more to meet this imperative need.

We wish to raise all this money by free-will offerings to prevent the drainage of the maintenance fund of the Foreign Missionary work. We ardently hope and pray that the need will be quickly and most generously met by our dear people who have always manifested such fidelity and willingness to help in the work of the Lord.

The sum total is \$4420.00. Remit all offerings to S. G. Engle, Treas, 4014 Spring Garden St., Phila., Pa.

J. R. Zook, Chairman  
Irvin W. Musser, Secretary.

## SONGS BOOKS.

Spiritual Hymns of Brethren in Christ. Cloth Edition only, single copies 40 cts each.

Lots of fifty or more, 37 cts each.

Spiritual Hymns of B. in C. Revised.

Limp Cover edition, single copies 15 cts each.

Lots of fifty or more 12½ cts each.

Cloth Board Cover single copies 35 cts each.

Lots of twelve or more 30 cts each.

These books are not prepaid, (carriage charges extra). Spiritual Hymns Revised can be ordered of M. L. Hoffman, Abilene, Kans., and both editions of J. A. Climenhaga, Grantham, Pa.



## EDITORIAL

### WARNINGS OF THE SPIRIT.

In every age God has warned the human race of impending judgments and has sought by every means possible to lead men away from sin and destruction thru the operative agency of the Holy Spirit.

He has not only warned the unregenerated mass of mankind but has in every instance warned, prepared, or in some way cared for every believing soul. There are three expressions that occur in the Scriptures that are considered as direct warnings of the holy Spirit and are in their right application perhaps the greatest danger signals that an all wise God could invent to actually prevent men and women from going down to the pit.

We are told in Gen. 6:3; that God said "My spirit shall not always strive with man." In Acts 7:51; we read "Ye do always resist the Holy Ghost." These passages enable us to see that the Spirit knocks at the heart's door of unregenerated man and strives for entrance, but after continued efforts to find a lodging place for the gospel seed, He, like a wounded dove, takes His flight.

It is interesting to follow the progress of the Godly line of Seth, the ungodly offspring of Cain and note the line of demarkation between them. This pristine separation was continued until the sons or children of God saw the daughters of men were fair and began to take them wives of all they chose. The fact is clearly disclosed that in the Word of God, that the Holy Spirit, made every effort to win man from sin to a love of God and heaven, but so wholesale was the rejection of the overtures of the Holy Spirit that God withdrew His mercy and destroyed the antediluvian race with the exception of eight souls, Noah and his sons. In the description given concerning the condition of the people in that day we see a forecast of conditions that are upon the earth today. There was an unusual prominence of women, and lust and rapine were the order of the day. Music had reached a very prominent place in their revelry and the mechanical, commercial and agricultural activities had reached large proportions. The land was filled with violence and the proper understanding of the words of Lamech will enable us to see that man had now come to the place where matters were largely taken in to his own hands. God had said He would avenge the man who hurt Cain, but Lamech says in substance that he would avenge himself.

With all the warning given by the Holy Spirit and the preaching of righteous Noah it was impossible to induce more than a few souls to believe the words of Jehovah.

Again in the seventh chapter of Acts where Ste-

phen gave his address before the Jewish Sanhedrin we see the closing up of another dispensation. Jewish hate and bigotry had rejected, reviled, condemned and crucified the Son of God, "But God who is rich in mercy" had reckoned their sin not them but unto His Son and had poured out the Holy Spirit upon the disciples and brought a message of reconciliation to the very murderers of Christ. There came a time however when Jewish hatred not only turned away from God's Son but spurned, rejected, repudiated and resisted the overtures of the gentle, pleading, holy heavenly, dove, the Holy Spirit the executive of the Godhead, and the omnipotent God, whose mercy is great and also whose wrath is fierce, permitted the awful Roman scourge to bring a terrible judgment upon the nation.

They not only suffered for every rejection of the Holy Spirit but for every insult and rejection of the Son of God and have been suffering ever since and will until they again "Look upon Him whom they have pierced and mourn for Him as a father mourneth for an only son."

We are again living in the closing days of a dispensation and have come to the time of which Jesus spake in Matt. 24:37; "As the days of Noah were, so shall the days of the coming of the Son of man be." The land today is filled with violence and bloodshed. The mechanical and agricultural machinery of the world has been oiled by the inventive genius of man until the average mind is staggered with the wonders of the age. The prominence of women in social, commercial and national affairs is a veritable fulfillment of the days of Noah." The admission of immoral and positively degrading music in the schools, theaters and homes is another condition. The impossibility of inducing any great number of people to believe in a personal devil a personal Holy Ghost a supernatural Christ; the efficacy of the blood, all point to a rapidly coming climax when the Holy Spirit who now broods over this vast sea of mankind with a restraining hand on the pent up passions if a sin inflamed multitude, (who need only to be let go and pandemonium will reign), and tries in every way to gain an entrance into the heart of every man and woman that He might reveal Jesus Christ as the Savior of men. There is today a wholesale rejection of the Holy Spirit, not only among the masses of unregenerate mankind but also among the thousands of church professors who have been deceived by the countless deceptions of the age. The voice of the dove has been heard in our land, yea, in all the world and in the last few years God has in a remarkable way called attention to himself and the supernatural operations of His Spirit and gospel. And man has steadily, repudiated, reviled, rejected and resisted the pleadings of the Holy Spirit and failed to heed God's warning voice and like in the closing of every dispensation the end will come suddenly, unexpected.

(Continued on page 8.)



# CONTRIBUTIONS

## HOLINESS AND EMPOWERMENT.

J. R. ZOOK.

### Part. 1.

God's original design.

God's present design.

God's future design.

I. What **sanctification** (holiness) is and does.

- a. When and where it begins.
- b. When relatively completed.
- c. When absolutely completed.

2. What **empowerment** means and does.

- a. How obtained.
- b. How retained.

In this treatise on Holiness and Empowerment I shall closely follow up the outline, and by God's grace give an exposition, purely Scriptural, upon this living and very important subject.

### Holiness—God's original design.

That we may be able to determine God's original design in reference to the primitive state of man, we turn to the creation of man and learn how God created him.

In Genesis 1:26, "Let us make man in our image after our likeness."—(27) "So God created man in his own image, in the image of God created he him; male and female created he them." So we see it is undeniably evident that God's original design was that the creature man should be holy. Not in God's likeness in **holiness** only, but also in **triunity**—hence man must have been created holy triunely—soul, spirit, body. We cannot imagine that God ever designed man to be unholy. But apparently it was a short time when the creature man fell from that beautiful state of holiness, and finds himself driven from Eden, and sunken into the horrible pit of sin—unholiness—and, without hope, save in the promise of a Redeemer.

### Holiness—God's subsequent design.

When the celestial angles sinned, by leaving their own principality and habitation and thus lost their holiness, we find no redemption offered, but are kept in everlasting bonds under darkness unto the judgment of the great day."

But when the creature man fell from his state of holiness we discovered that God had prearranged and provided a great Redeemer, Jesus Christ, the anointed, who, in the heart of God was "slain from the foundation of the world (Rev. 3:8)." "Who verily was fore-ordained before the foundation of the world, (I Pet.1:20)." to bring him (man) back into the state of holiness. This was truly God's design when he launched the great scheme of salvation—making the great sacrifice—the gift of his only begotten Son, "that whosoever believeth on him should not perish but have everlasting life."

All people of all previous dispensations who believed on the coming Messiah and lived up to the requirements of God in the period in which they were living, most certainly were holy people. Enoch, who was translated to heaven without seeing natural death, and who was also an antediluvian, was unmistakably a holy man. Elijah, who lived under the Mosaic law, and who also was exempt from physical death, being carried into heaven in a whirlwind, must have been a holy man. We are forced to conclude that there must have been many holy people in the two previous dispensations—the dispensation without a written law, and the dispensation of a written (Mosaic) law.

I have mentioned these two to illustrate.

"Ye shall be unto me an holy nation" (Ex. 19:6). Be ye holy" which sanctify you" (Lev.20:8). (Lev. 20:7). "I am the Lord

which sanctify you" (Lev. 22:8).

In these quotations God's subsequent design is vividly set forth.

### Holiness—God's present design.

God design in reference to man's holiness remains unchanged.

Jesus said, "For, their sakes I consecrate myself, that they themselves also may be sanctified (made holy) in truth" (John 22:19.)

"This is the will of God even your sanctification (holiness)" (I Thess. 4:3).

"And the very God of peace sanctify you wholly" (I. Thess. 5:23).

"As he which hath called you holy so be ye wholly in all manner of living; because it is written, Be ye holy, for I am holy."

"Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate" (Heb. 13:2).

It seems to produce further evidence to show God's present design on the subject of holiness, on man's present condition.

### Holiness God's future design.

"He that is holy let him be made holy still" R. V. (Rev. 22:11).

"Blessed and holy is he that hath part in the first resurrection, on such the second death shall have no power, etc." (Rev. 20:4).

I beheld, and, lo, a great multitude, which no man could number of all nations, and kindreds, and people and tongues stood before the throne and before the Lamb arrayed in white robes (holiness), and palms in their hands" (Rev. 7:9).

"These are they which came out great tribulation, and they washed their robes, and made them white in the blood of the Lamb" (holiness), (Rev. 7:14).

"He that overcometh, the same shall be clothed in white raiment"—purity, holiness.

It is positively that it is God's design that we shall be holy in the world to come.

Who are engaged and what means are employed to make this state of holiness attainable?

(We must let the word of God



speaking for itself on this as well as on all other topics).

**The body of Christ employed—** Turn to Heb. 10: 9-10. "Then said he (Jesus) Lo, I come to do thy will O God. He taketh away the first (the ceremonial and typical law) and establish the second (the covenant under his own blood. By the which will we are (or have been) sanctified (made holy) through the offering of the body of Jesus Christ once for all."

Here we observe that the will of God and the body of Christ are employed to bring us into the state of holiness.

**The word Employed—** John 17: 19, "For their sakes I sanctify (or consecrate) myself, that they also might be sanctified through the truth"—"thy word is truth."

Hence we see that the word of God becomes a factor in his great accomplishment.

**The Blood a Factor—**Heb. 13: 12, "Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate." Also Heb. 10: 29, "Of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and counted the Blood of the covenant, wherewith he was Sanctified, an unholy thing: and has done despite unto the Spirit of grace."

**The Holy Spirit Engaged—**I. Peter 1: 2, "Elect according to the foreknowledge of God, the Father, in sanctification of the Spirit unto obedience."

Also Rom. 15: 16, "Being sanctified (made holy) by the Holy Ghost."

**Jesus Christ has a Strong Hand in it—**John 17: 19, "For their sakes I consecrate myself, that they also might be sanctified, etc." Also Heb. 10: 7-10, Lo I (Jesus) come to do thy will, O God \* \* \* by the which will we are sanctified through the body of Jesus Christ once for all." Also Heb. 13: 12 "He suffered without the gate that he might sanctify the people with his own blood."

**God, the Father, his also under-**

**taken,** "To them that are sanctified by God the Father and perserved in Jesus Christ."

Does it not begin to appear that the work ought to be done? Who can distrust the merits of the word and will of God? or the virtue of the body, and shed blood of our Lord Jesus Christ? Who can question the disposition and ability of God the Father, the Lord Jesus, and the Holy Spirit? Who would have the infidelic audacity to say, it can't be done, in the face of the triune God and the precious means employed?

Let us believe it obtain it, enjoy it, publish it, and glorify God for it in all meekness, gravity and assurance.

## Part II.

### Sanctification—What it is.

"God has from the beginning chosen you through sanctification of the Spirit and faith." (II Thess. 2: 13).

Sanctification in an evangelical sense means the act of God's grace that purifies, cleanses, and makes holy the heart, affections and alienates him from the love and life of sin.

This is now treating sanctification as an act.

Jesus said, "For their sakes I consecrate myself that they themselves also may be sanctified (made holy) in truth."

We noticed in the previous article that God the Father, Son and Holy Spirit are active agencies in effecting this accomplishment, and that the means employed are the Blood, word and His own body.

### Sanctification is Also a State.

"Be ye holy for I am holy" indicates a state of being, or condition, as the effect of sanctification the act. Or we will say that sanctification, when relatively completed as an act, brings man into the state of holiness—freedom from sin.

### What Sanctification Does.

Sanctification as a state largely reveals what sanctification as an act does; but that we may all clearly understand, and more fully com-

prehend the subject, we will deal more comprehensively on this point. Sanctification as an act when relatively completed exterminates the carnal mind and establishes the mind of Christ: "for to be carnally minded is death; but to be spiritually minded is life and peace."

Paul says, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death"—carnal mind.

Under the Mosaic law this could not be done, because the offerings for sin were only typical and had no cleansing virtue in themselves, therefore "God sent his own Son in the likeness of the flesh" (the carnal mind). For what purpose? "That the righteousness of the law (Christ's life and teaching) might be fulfilled in us, who walk not after the flesh, but after the Spirit." We are forced to conclude that provisions are now made under the gospel of Christ for the removal of the carnal mind—"law of sin"—"old man;" and that without the removal of that tendency to sin it is impossible to do the whole will of God and retain constant and perfect victory over the world, the flesh and the devil; "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8: 7.) "The flesh (carnal mind) lusteth against the spirit, and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot (or may not) do the things that ye would." (Gal. 5: 17.) This is conclusive that as long as we have the carnal mind we cannot fully obey God "for they that are in the flesh (carnally minded) cannot please God." (Rom. 8: 8.) In Rom. 7: 15 we find the same condition—"what I would that do I not; but what I hate, that do I." This condition existed under the law, but must not under the gospel; "for if we are led by the Spirit we are not under the law." (Gal. 5: 17)—"sin shall not have dominion over you; for ye are not under the law (of Moses, or carnal ordinances), but under grace."



## DOCTRINAL.

## THE LORD'S SUPPER.

JESSE ENGLE.

## Part I.

Since the question is often asked, What is the Lord's Supper? it is a proof that many sincere minds from some cause are not clear on the subject. It may not be improper to say that incorrect teaching may be one and perhaps the chief cause. But there are no doubt other reasons for not having a clear view of the subject. We may fail to apply ourselves to close study, or to examine the Holy Scriptures, and to compare Scripture with Scripture, or Evangelist with Evangelist. The subject truly is an extensive one, and one upon which able minds have spent considerable labor. While we would not wish to be uncharitable, we cannot help believing that religious preferences and prejudices have biased even such minds from arriving at the true sense and relation of our Lord's last Supper with His disciples.

And inasmuch as we know that the battle is not to the strong nor victory to him that runneth; and, furthermore, the Lord took weak things to confound the things which were mighty, we trust that the readers of this article as it may be continued in the E. V. from time to time, will bear with the weakness of the writer; yet let them follow closely his reasoning on the subject in hand, earnestly comparing the same with the Scriptures, and by so doing they will, no doubt, finally with us be fully persuaded in their own minds.

To do justice to the subject, it will be in order to refer briefly to the Jewish passover which was instituted in Egypt by the Lord through the hand of Moses. The original design of the passover was positively to be a memorial service, since it was positively to be observed during the entire period of the Jewish dispensation, as a memorial of the deliverance of the Israel-

ites from Egyptian servitude. Second, it was designed to be observed by them as an act of obedience; since by disobeying the command, their deliverance would not have been brought about, and they should have continued in bondage. Herein we see that the Passover was especially and peculiarly adapted to the typical dispensation, prefiguring our Lord as the great deliverer and true Passover, or Lamb, slain for us, which every enlightened Christian ought to know pointed to the fullness of dispensations as having begun in the God incarnate, who on entering upon His mission said: "I am not come to destroy the Law but to fulfill." Being an Israelite according to the flesh and of the priestly line (not after the order of Aaron but after the order of Melchisedec.) He fulfilled all the requirements of the law, blameless even to the annual observance of the Passover. But while He was ordained in the foreknowledge of God to be placed "far above all principalities and powers" and was not to fill the place of a figurative Lawgiver, but emanating from the legal chambers of heaven, He, after fulfilling the typical law, became the absolute Lawgiver, regardless of all the types and figures referring to His mediatorial office.

Now comes to some the critical question, viz: Where does the Law end, and where does the Gospel begin? Some in their reasonings will lap the ends of both dispensations. Others will join them by the plummet (or perpendicular,) while others stand confounded at the uncertain sound of the trumpet: Lo here! Lo there! Whether so or otherwise, the solution of the problem rests on the following question, Was our Lord's last supper with His disciples under the Gospel? If under the law it ended with the Law. Since "Christ is the end of the Law, for righteousness to every one that believeth," Rom. 10: 4, it is evident that He became the end of the Law to His believing Church, of which He himself became the head. If under the Gospel, then it must be continued by virtue of His saying: "If ye love me, keep my commandments." Jno. 14: 15.

We therefore humbly and thoughtfully make the following assertions: First, That the supper eaten by our Savior and His disciples on that night of His apprehension was Paschal supper eaten in the fulfillment of the Law, hence not to be continued under the Gospel. Second. That the supper referred to in John 13th ch. was the same as that referred to by Matthew, Mark, and Luke. Third; That on the same night He instituted a memorial service, to be observed (not in memory of the Israelites' deliverance,) but in memory of Himself, (Luke 22: 19) to be continued in His Church till He come. The above assertions we will endeavor to confirm with scriptural proofs, comparing Scripture with Scripture, and evangelical proofs, reconciling evangelist with evangelist.

We continue our subject by taking up the first part of our assertion, viz: **That the supper eaten by our Savior and His disciples on the night of his apprehension was the Paschal supper eaten in the fulfillment of the law, hence not to be continued under the Gospel.**

It behooved the Savior, who was an Israelite according to the flesh, to revere the Law of Moses, and more especially so, since He was the character typified by the same. And furthermore as the Lord had given no other written oracles prior to leading His people out of bondage: also a death penalty was annexed if an Israelite would ignore the commandments of God, notwithstanding that the law was compulsory and its observance obligatory on each Israelite, we believe the Savior was prompted by a higher motive in observing the same than mere compulsion. For He said, "With desire I have desired to eat this passover with you before I suffer" Luke 22: 15, showing that love prompted Him to observe the same. The following



verse shows that He was accustomed to observe the passover. "For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God."

We find no other passover instituted under the Law than that commanded by Moses, which was to be observed in memory of Israel's deliverance from bondage, and which also was highly honored by our Savior unto the end. We therefore consider the matter very clear as to where, or under what dispensation to place it. We will now note what the first three evangelists say on the subject. Matt 26: 17: "Where wilt thou that we prepare for thee to eat the passover?" Verses 18-21: "The Master saith, My time it at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat," etc. Let us notice that the entire transaction was real and Jesus **did eat** the passover. Mark 14: 12: "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? Verses 14-16: "The Master saith, Where is the guestchamber where I shall eat the passover with my disciples? \* \* \* there make ready for us; \* \* \* and they made ready for the passover." Verse 18. "And as they sat and did eat," etc. Luke 22: 7-8: "Then came the day of unleavened bread when the passover must be killed. \* \* \* Go and prepare us the passover that we may eat." Verse 11: "Where is the guestchamber where I shall eat the passover with my disciples?" Verse 13: "And they made ready the passover." Verse 15: "With desire I have desired to eat this passover with you before I suffer." The foregoing quotations show clearly that the Savior observed the Paschal supper with His disciples shortly before His suffering.

The question as to the time in which He celebrated the Paschal meal is too clear to require any quotations; since the candid readers all agree that it was on the night of His apprehension. I shall now come to the second part of my assertion, viz: **That the supper referred to in the 13th chapter of John, is the same as the Paschal Supper referred to by Matthew, Mark and Luke.** I am well aware that this is the antagonizing point, a shoal which many a little craft today is toiling to get over. The above assertion will no doubt be confronted with the idea of John does not once mention the eating of the passover with His disciples, but records the eating of a special meal apart from the passover, stating in particular that this meal was before the feast of the passover.

Let us for a moment consider the peculiarity of this evangelist. Whether by peculiar endowment of wisdom, or whether by inspiration, we notice, that his record is prolific with instances of which the other evangelists are entirely silent. As for instance of which the other memorable interview with Nicodemus; the memorable feast with its last and great day; the eating of the flesh of the Son of Man; the making of more disciples than John the Baptist; together with the ever instructive interview with the woman of Samaria and its connections. If we take an impartial view of all this we can easily reconcile the muteness of this evangelist on the solemnity of the last passover supper; and since the three evangelists have given clearness on that part of the occurrence of that memorable night, John was inspired to set forth the otherwise unrecorded occurrence of feet-washing, and the important lesson set forth therein for all true, and humble followers of Christ.

We will now come to a close with this part of our subject by referring to Peter's denial, and the crowing of the cock, which will prove to be the link which inseparably connects the four evangelists in their

history of our Savior's last supper with His disciples. Let us therefore consider this every thrilling and memorable occurrence for a moment, occurrence which took place **once** in the history of Peter's discipleship with Christ. (We doubtless all concur that his singel of conviction took place but **once**). Furthermore, that it must have occurred on **one** and the **same** occasion.

(To be continued.)

### HARK!

Hark! 'tis the Watchman's cry—

"Wake, brethren, wake!"

The Lord Himself is nigh,

Wake, brethren, wake!

Sleep is for sons of night,

Ye are children of the light,

Yours is the glory bright,

Wake, brethren, wake!—Selected.

A beautiful of resolutions is of small value; a single grain of practice is worth the whole.—Spurgeon.

\* \* \* \*

Complicity with error will take from the best of men the power to enter any successful protest against it:—Spurgeon.

\* \* \* \*

The Longer thou dost live without Christ, the more grains dost thou collect to make the mountain of thy sins higher:—Martin Luther.

\* \* \* \*

"Christ is our model. Men make a great mistake when they undertake to regulate their lives by the conduct of others. The best men have their faults. Our Lord is faultless in thought, word, and deed. If we walked as He walked we shall walk in the light, we shall walk with God, we shall walk in love, we shall walk in the straight way to heaven."



## EVANGELICAL VISITOR

A BI-WEEKLY  
RELIGIOUS JOURNAL

Committed to the teaching of Justification, Sanctification. The Second Coming of Christ, Divine Healing, and all sacred ordinances and truth pertaining to the Christian life.

It is an earnest advocate of gospel missions, at home and abroad and stands ready to espouse every good thing in Christ Jesus.

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Jabbok Orphanage, Thomas, Okla., in charge of Bro. and Sr. P. B. Freisen.

Mt. Carmel Home, Morrison, Ill., in charge of Sr. Katie Bollinger, and Harvey W. Hoke and wife.

Levi F. and Lizzie Sheets, Mill Hall, Pa., R. 1.

NAMES AND ADDRESSES OF THE  
TREASURERS OF THE DIFFERENT  
BOARDS.

Home Missions:—H. O. Musser, Elizabethtown, Pa.

Beneficiary and Poor:—D. R. Eyster, Thomas, Okla.

Executive Board:—Amos Wolgemuth, Mt. Joy, Pa.

## EDITORIAL.

(Continued from page 3)  
edly and sure. This world will be left in awful darkness and trouble, such as was not nor ever shall be since there was a nation to dwell on the face of the earth.

Third: We are told in Ephesians not to grieve the Holy Spirit or God, where by we are sealed unto the day of redemption. The apostle undoubtedly addressed this to believers and is a warning especially to those who have not yielded themselves in entire consecration and faith to God. Until the heart has been cleansed by the blood of Jesus there is a tendency toward many things that are positively offensive to the Holy Spirit and the believer's life is often such as to cause many grievances to the tender sensitive Spirit. It has

been my conviction for years that for every grief we cause the Holy Spirit. God will send a corresponding grief in our lives. What care and diligence should be exercised and what obedience should be rendered to God continually!

Fourth: Another warning of the Spirit is given in I Thess. 5: 19; where Paul exhorts believers who have received Him as an indwelling comforter, not to quench the Spirit. We are not in any way to put out the fire of the Holy Spirit burning in our hearts or to quench the flow of the river of living water which Christ promised to those that believe on Him.

There are many ways that we can put out fire. We can do it with either water or earth, or we may make use of the modern chemical that simply smothers the fire eating the life giving properties out of the air. We may put out the fire of heavenly love by simply pouring on plenty of the devil's cold water of formalism, or we may quickly smother it with the cares of this earth; or we may utterly distinguish it with the application of some of Satan's modern chemicals in the form of false doctrine and pride; or we may fail to really give God the praise due His name. How many times the Spirit of God is quenched in testimony meeting, some one fails to praise as the Lord would have them and perhaps some one gets up with a bucket full of cold water of criticism and throws the meeting into a chill that is felt thru the entire service.

To be made thoroughly hot for God in this life is the privilege of all but is attained it seems by a very, very few. To be made and to keep the feverency of that heavenly glow upon the soul without going into hobbies and fanaticism is the "Highest art of living beneath the Skies."

At any rate, cost what it may, to separate ourselves from those who separate themselves from the truth of God is not alone our liberty, but our duty:—Spurgeon.



## Obituaries

**BAKER.**—Sr. Margaret S. Baker wife of Bro. George Baker, deceased, departed this life Aug. 2 1919 was born Mar. 27 1837 and died at her home in Gromley in her 82 year. She was converted and united with the Brethren in Christ church nearly seventeen years ago, where she remained a faithful member. She leaves to mourn her departure one brother, Mr. Andrew Mc Cagin and one adopted daughter Mrs. Melvin Nelson. The departed was a sufferer from several attacks of strokes and infirmities of old age for a number of years, but thru it all she showed a kind and friendly disposition, always appreciating any favors bestowed upon her. May her spirit be at rest among the blood washed throng awaiting the resurrection morning. Funeral services were conducted by F. Elliott to a large assembly of relatives and friends from Rev. 14:13 "Blessed are the dead which die in the Lord from hence forth; yea, saith the spirit, that they may rest from labors and their works do follow them." Interment in the adjoining cemetery.

### SCATTER ROSES.

Why keep your flowers till friends are gone.

Then they can't smell a single one;  
A little rose thrown here and there  
May lift a heart pressed down with care.

'Tis not the big things that we do  
That count so much for me and you;  
As we along life's journey go  
Why can't we each a flower throw

The fragrance of it will return  
Like incense burning in the urn;  
Like bread upon the waters cast,  
It will return to us at last.

Selected.

Yesterday is yours no longer  
Tomorrow may never be yours,  
but today is yours, and in the living present you may stretch forward to the things that are before.  
—Dean Farrar.

### TESTIMONY.

Dear readers of the Visitor:—

I was impressed to write a few lines for the Visitor and still put it off till today. I thought I would write once as obedience is better than sacrifice.

My prayer is that the Lord might direct my pen. Today it is thirty four years that I made a start for the Kingdom and never regretted it. I praise the Lord that I had the privilege of serving Him all these years. I made the start on a sick bed and did not think that I would have time to serve Him at all, so I praise Him that I could serve Him this long. Not that I think I have done so much for Him but He did so much for me. I still think I could not do with out Christ. I wish that all the people would realize what it is to be saved. That poem comes to my mind where it says,

It is a folly and a crime to put religion by. I mean to go on. I feel encouraged on the way, let come what will there is grace enough to help us through, and my wish is that I may at all times yield my all to Him and put my trust in Him. I have experienced if I put my trust in the Lord he is always willing to help. I would encourage all to live for Christ.

Maria Hershey.

MASTERTONVILLE Pa.

### TESTIMONY.

To the readers of the Visitor, Greeting.—This is the second time I am giving my testimony through the Visitor. I will by the help and the grace of God say what He would have me say. As I look out upon nature it seems every thing is praising God and why should not we have a praise for him? When we think of all that He does for us, our hearts should overflow with love and praise to him. But it seems in this our day the more God blesses men and women the less they think of him. Men are seeking pleasure in the world today but after all it does not satisfy. But I praise the Lord that if we live for Him we will be happy. And we will have something that gives satisfaction. Praise God! If only men and women would let their lights shine brighter. I am sure more souls would come to the Lord. But in this that so many as they associate with the world and conduct themselves as they do no wonder that so many are yet unsaved. And through this that they associate with the world they come into things which are not good and after while we see them staying away from church, sad to say. And so they are drawn away. Would to God that people would stop

and consider what it means to live through this world and God to help them to choose good company. I am glad that I am on this way and pray God that I might stay. I thank God that he called me in my youth which is the best time to serve him. Now I pray God to bless these few lines to every reader's heart. May we as a church help each other along and be true to our Lord until he comes. Amen.

Oscar G. Frey.

"Zeal for 'deeper things' is commendable; the desire for 'God's best' should not perish with the death of carnal self; but let this caution be ever present: You are looking out for 'number one.' You have sung, 'He will never forget to keep me;' 'Jesus, Savior, pilot me;' 'Blessed Savior, hide me.' But have you a passion for souls? Are you so self-centered as to weep not that around your own hearthstone and at your elbow in the walks of life there are people exposed to the wrath to come? Are you encouraged to believe that you are the salt of the earth when spiritual putrefaction is right up against you on every side? The hymnology and literature of the mediaeval age, while often rich with fine sentiment, usually needs to be supplemented in that it lacks the missionary and soul winning passion of the New Testament. It is for want of this supplement that some of the deepest saints of our time have been mere ciphers in the work of winning souls. 'Take heed unto thyself,' but do not stop at that."

### READ THE BIBLE.

"Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his faith; beside Daniel; and learn his courage to do right; and beside Isaiah, and learn his fiery indignation toward the evil-doer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love":—Spurgeon.

That preaching which in plain, pure, powerful and practical, men are apt to dislike.—John Mason.



## HOME MISSION ORPHANAGE

## TENT REPORTS.

## ZION MISSION.

We surely praise God for his blessings. How good He is and how He cares for those that do his will and how easy it is to do his will if we are willing to be led by His spirit. Well we thank all the givers that had a part in providing for this place. And may God bless them all is our prayer. We pray that God may draw many to him yet before it is too late but it seems the people can hardly be reached any more remember us in your prayers.

## RECEIPTS.

Bro. Samuel Oberholzer, \$5.00; Bro. Samuel Sollenberger, \$5.00; Mission, S. School, \$13.00; Mount S. S., \$52.00; —Total with balance on hand \$105.30.

## EXPENDITURES.

Provisions \$14.05; lighting \$2.16; miscellaneous \$6.30; for winter coal \$73.80. —Total \$96.31

Balance on hand August 1 1919 \$8.99.

A. O. and Elizabeth Wenger, 463 Center St. Shambersburg, Pa.,

## MESSIAH ORPHANAGE.

Report for August 1919.

## SUNDRY SUPPLIES.

Barbara Kern, 3 doz. handkerchiefs; J. N. Bicksler, 3 dresses; 14 towels; 10 handkerchiefs; 2 gowns; underwear; 12 yds. gingham; Bro. and Sr. A. B. Musser, 1 doz. 2 qt. jars; J. M. Landis, 1 bu. apples; Miss Fannie Eby, 2 bus. apples; E. H. Hess, 1 bu. plums; Roy Feather, Cookies; Norman Wengert, candy; H. F. Enock, oranges; candy; and cookies.

Emma Lauver, \$1.50; Witmer, \$2; offering box, \$25; Graybill Wolgemuth, \$30.00; In his name, Harrisburg, \$40.00; Release of children, \$25. Jacob Snaveley Harvest Meeting, \$207.26; a Brother, \$4.00; Palmyra, S. S., \$25.00.

## MT CARMEL ORPHANAGE.

The Lord is my strength and my shield, my heart trusteth in Him and I am helped. Therefore my heart greatly rejoices and with song will I praise Him. Psal. 28: 7

The children have all been put to bed and are fast asleep. The house is quiet and after a full day we will settle down for writing. We realize we are late with our report. Naturally our Home responsibilities would so

take up our minds that our obligations to the outside would be neglected.

We praise God tonight that through the redeeming blood of Jesus we can say Victory is ours. The past summer has been one of heavy burdens, many times we felt we were pressed beyond measure and the trials were indeed fiery; but "trusting in God we were helped," and He kindly shows us that these are only waymarks by which we may know we are on the way. Peter 4: 12. Praise His Name.

The children in the Orphanage have been well with a few exceptions. A number of the boys have been working out some by the month, others by the day. There has been such a demand for both boys and girls that sometimes we let them go when really they were needed at home.

Our wheat, oats and barley have been threshed and yielded fairly well. The outlook for corn is good. We have had such nice refreshing rains lately. Our early potato crop is very meager, will not have near enough. We have some late ones which have not been dug as yet. Fruit is scarce and naturally we wonder what we will do this winter, but God in His own way will supply our needs.

It is indeed wonderful how God has helped out in the way of new sewing. The boxes of good substantial clothing which have been sent in from different Sewing Circles, and some from private families are appreciated beyond words. Mrs. Mc Kinney who has been with us since Spring carries the weekly mending nobly, usually some of the girls help but she takes the responsibility and that is what helps out.

Recently a letter came to us from the "Department of Public Welfare," Springfield, Ill., stating some changes which must be made in the Orphanage in order to secure our States Certificate. The changing of double beds to single beds is one of the requirements. This means about 20 single beds must be purchased. The matter has been taken up and steps have been taken to order from a wholesale house. The hospital bed has been suggested yet not fully decided upon. We realize with the high cost of things these days what this means, yet we feel it pays to get something which is durable. It must be remembered also that all the bedding must be adjusted. We feel while writing this perhaps there are those who would like to give us a lift on the bed proposition. We are glad for the change and feel it should have been made long ago.

Sometime ago interested friends said, "We feel you need electric lights in the Orphanage," and enclosed found

\$100.00 for the installment of an electric plant. We felt humbled before God and an assurance came to our hearts that He which had begun was able to finish the work. How many times coming home from church, stepping into the dark house with a flock of little ones, tired, sleepy and some crying for help, have we thought if we could press the button. It is all for the Lord hence it is in his hands.

We realize we are poor and needy creatures, dependent on His mercy, yet we know He who has numbered every star and counts the very hairs on our heads will supply our every need.

We would say while these above needs press in upon us yet there is a need above all others, which our hearts crave, that is the salvation of these children. Will our labors be in vain? The sole object and purpose of our life is the salvation of souls. We desire your earnest prayers in our behalf.

Yours for the Homeless,

Katie Bollinger.

## FINANCIAL.

Report for Apr. May and June, 1919.

## RECEIPTS.

Cash on hand \$7.93; Pleasant Hill S. S., Hamlin, Kans., \$33.80; Black Creek S. S., Stevensville, Ont., Can. \$51.00; Tulare Ca. Brethren, Calif., \$17.00; Mrs. Clarence Howe, Morrison, Ill., \$1.00; Upland S. S., Calif., \$49.16; S. W. Meyers Harrisburg, Pa., \$2.00; Mrs. A. J. Heise, Hamlin, Kans., \$10.00; Mr. and Mrs. L. S. Steiner, Mercersburg, Pa., \$20.00; Katie Mamma, Pa., \$5.00; Mr. and Mrs. J. W. Winger, Chambersburg, Pa., \$5.00; Abilene Sunday School, \$25.00; A sister, \$5. A Brother and sister, Ind., \$10.00; Ida Sollenberger, Hazleton, Kans., \$2.50; Mrs. Jacob Hoover, \$2.50; Goldie Sollenberger, Hazleton, \$2.50; Mr. Wm. Shilling, Ill., \$10.00; Government allotment \$114.30; County allowance \$90.00; Earnings \$23.00; —Total \$504.19.

## EXPENDITURES.

Groceries \$173.06; Meat \$4.04; Gas and kerosene \$15.55; Shoes \$16.31; Dry goods \$34.07; Tidings \$30.00; Car expense \$24.64; Repairs \$8.65; Flour and feed \$107.85; Miscellaneous \$15.20.

—Total \$483.57. Balance on hand \$20.62. —Total \$504.19.

Unpaid bills amounting to 250.00.

H. W. Hoke, Treas.

A letter from Bro. Levi F. Sheets formerly of Florin, Pa. Informs us that they have moved to Mill Hall, Pa. where they expect to take up mission work in Clinton and Lycoming Counties.

Keeping ourselves ignorant of human needs will never excuse us for not relieving them.



SAN FRANCISCO MISSION  
REPORT.

We greet you all in Jesus' name. Sr. Rhoda Wingert and myself arrived here safely from our homes in Pa., on the evening of July 24th. It was indeed precious to again meet a number of the faithful ones in Christ at this place. Those whom we saw taking their first step for a Christian life with others who seem to have fidelity written upon their hearts. Then to, there are a number in our services who have real hungry hearts, some seeking the Lord on definite lines and others not willing. Will you help us pray for victory in each life. We are looking up for the showers from above.

Accept our thanks for your liberality in supplying the needs of His work here. You have a large share of the blessing. Christ taught in Matt. 10: 42 that a cup of cold water given in the name of a disciple, should be rewarded.

## RECEIPTS.

Hall offerings, \$46.90; Upland S. S., Cal., \$40; Bethel S. S., Kans., \$40; A. S. Rotz, Chambersburg, Pa., \$5; C. A. Frey Talmage, Kans., \$25; Home Mission Board, \$60; Sr. Sol. Sollenberger, Chambersburg, Pa., \$3; A Sister, Ohio, \$1.00. Total, \$220.90.

## EXPENDITURES.

Table Supplies, \$31.46; carfare, \$10.65; hall rent, \$30; house rent, \$18; gas, \$2.85; water, \$.65; light, \$2.40; incidentals, \$5.99; fruit and sugar for canning, \$4.25. Total, \$106.25.

Bal. on hand, July 1, 1919, \$13.25.  
Bal. on hand Aug. 1, 1919, \$127.90.

## OTHER DONATIONS.

Eatables, beans, corn, bologna, applebutter, chickens, lard, ham, dried peaches and nectarines, marmalade and sugar, peaches and apricots, from Srs. Sollenberger and Wingert, Chambersburg, Pa. Srs. Heise, Bert and Eyer, Waukena, Cal., and Bro. and Sr. J. Winger, Oakley, Cal., 1 set flat irons, Bro. and Sr. Heise, Waukena, 1 bedstead and springs, Bro. J. S. Hoover, Detroit, Kans.

Maggie E. Sollenberger & Workers.

REPORT OF DES MOINES  
REPORT.

Report for May, June and July, '19.

## RECEIPTS.

Bal. brought forward, \$31.12; Pleasant Hill, S. S., O., \$29.90; A Sister, Lancaster, Pa., \$50.00; Rose Bank, S. S., Hope, Kans., \$16.69; Wainfleet S. S., Ont., \$20.10; D. W. Bohlen, Hope,

Kans., \$5; Herman C. Troutwein, Camp Kearny, California, \$15. Total, \$167.81.

## EXPENSES.

Gas, food, electricity, incidentals, and all, \$105.00.

Bal. in hand, \$62.81, Aug. 1, 1919.

## POOR FUND.

Srs. Emma Brehm, Hope, Kans., \$5. All glory be to the triune God for His presence, power, and care.

Our hearts go out in thanksgiving for the liberal offerings that have been sent in by the dear saints. We are enthused to put forth every effort possible to win souls for Jesus, and to live and preach the gospel of the kingdom for the encouragement of believers.

Yours in the solid Rock,  
J. R. and Anna Zook.

## MESSIAH HOME.

Dear readers of the Visitor:—

Greeting in the name of Him who has given His life to redeem us. We praise Him for His love and care manifested toward us again during the last months.

Truly the Lord verifies His promises unto His children. With David we can say, "The Lord is my light and my salvation whom shall I fear: the Lord is the strength of my life; of whom shall I be afraid? We want to thank all the dear ones who have shared with us of their blessings in a temporal way. May the Lord who is faithful in rewarding every act of kindness bless you all abundantly.

Following are donations for May, June and July 1919:

Sr. Joseph Gish, lot rhubarb, Sr. Lena Metzker, painting and papering 1 room, National Biscuit Co. 8 boxes crackers, Bro. Will Hurst, 300 head lettuce, 100 cabbage plants, Bro. Sam'l Whisler, 3 gal. ice cream, Sr. Sue Lindemuth, painting 1 room, Bro. Miller, 3 bunches onions, Sr. Martha Heisey, 2 lb. dried beef, Bro. John Heisey, papering 1 room, Bro. Phares Wolgemuth, 2 hens, 40 chicks, Mrs. C. Meckley, 4 doz. ball cheese, Mrs. Walter Horst, 12 bunches radishes, Sr. Coble, 26 qt. jarred fruit, 3 qt. currants, Sr. Dick, 3 doz. tomato plants, Sr. Annie Myers and Miss Cronover, 1 doz. plates, cups, saucers and desert dishes, Sr. Lizzie Brubaker, 2 doz. eggs, Sr. Keefer, 3 boxes crackers, Sr. Elizabeth Kraybill,  $\frac{1}{2}$  bu. apples, Sr. Good, 2 loaves bread, Sr. Mary Heisey, 4 qt. jarred tomatoes, A Brother, Rapho district, 2 crates of eggs, Mrs. Edward Blouch, 1 wheel chair.

## CASH DONATIONS.

Sr. Hannah Davidson, Ohio, \$1; Sr. Cora Albright, Ill., \$5; Mr. Delp, \$7; Misses Schnable & Kulp, \$4.00; Sr.

Mary A. Hoover, \$25; Bro. Clarence Heise, Ont., \$1; Sr. Mary Hoffman, Pa., \$1; Bro. Henry Trump, Ill., \$1.50; Bro. Jesse Culp, Ind., \$1; Bro. John Stump, \$1; Bro. Heise & Shoalts, Ont., \$2; Bros. Kately and Green, Mich., \$6; Sr. Annie Myers, \$2; Mrs. Stevenson Chicago, \$1; Bro. Isaac Brechbill, Pa., \$3; Bro. David Kreider, Ill., \$3; Sr. Booser, Pa., \$6; Bro. Lebo, \$10; Sr. Lauver, \$1; Sr. Annie Witmer, \$1; Sr. Emma Baker, \$1; Bro. Weibe, \$1; A Brother, \$2; Bro. Good, \$2; Bro. Goodling, \$1; A Friend, \$1.

Yours in His service,

Herman T. & Alice Fry,  
Steward & Matron.

WITH THE TABERNACLE IN  
CALIFORNIA.

The Lord has done great things for us whereof we are glad. Psa. 126: 3.

Dear readers of the Visitor, Greeting in the precious name of Jesus, our risen Lord, gracious Redeemer, loving Savior, great Physician, and coming King; who was wounded for our transgressions; buried for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed Isa. 53: 5. In whose name we are more than conquerors, Rom. 8: 37.

It is a blessed thought that we may have Him as our Captain in this great conflict of Right against Wrong. Were it not for our never-failing Commander we would suffer defeat constantly for the hosts of sin arrayed against us are innumerable in comparison with the few of God's chosen people who are holding high the bloodstained banner of King Immanuel, but blessed be the name of the Lord we are assured of victory over every onslaught of the Devil, for if God be for us, who can be against us? Rom. 8: 31.

Men are forgetting God trampling His tender mercies under their feet, seeking only selfish pleasure and the applause of man. Their desires are far from God, the Gospel is an old story to be discarded and substitutes are taking its place, damning men's souls instead of saving them and reaping a vast harvest for the devil. "Just as good," is their plea but there is none genuine except Salvation by the Blood of the Immaculate Son of God; easier way than the way of repentance. He that climbeth up by some other way, the same is a thief and a robber, John 10: 1. Thank the Lord for the true way that leads to Glory, how sad it is that few there be who find it, Matt. 7: 14.

Coming across the Great American Desert the writer was made to think



of the comparison between thousands of Christian professors and that barren waste. There are billions of acres of fertile soil producing nothing but sage-brush and grease-wood, not because they were incapable of better production but simply because they lack water. With the addition of this priceless human necessity, the barren waste is transformed into a prolific garden as is proven by the patches of alfalfa here and there where water is obtainable. How many sage-brush Christians have we today? They are capable of better results, all that is lacking is the Blood of Jesus. Just as water changes the desert into a paradise of nature, so the blood of Jesus transforms the sinful heart of man, turn him about and starts him into a life of usefulness in His service. Blessed be His name forever.

The battle began at Tulare, California, July 13. The outlook was not encouraging and the first week would have been most discouraging had it not been for our never-failing Commander. We could feel the hosts of sin arrayed against us, people did not want the Old Fashioned Gospel, selfish pleasure excludes it from their delight so they did not come to the services. Only a few from the town were interested enough to come; others came within hearing distance; still others were forced to hear or leave home as the sound carried well and the sermons and songs could be heard some distance away. Even though they did not come the opportunity was theirs and failure to accept must be accounted for by them at the Judgment. We took the Gospel to them on the street several times, they listened well but were not interested enough to exert much effort to hear.

In spite of the fact that so few of the town people came to our service the attendance was good. The brethren from the country came as well as those from the town and with the addition of a few more interested and hungry souls we had good times in the Lord.

Had the second week continued as the first the effort might have been classed as futile but, thank the Lord, it did not. The Spirit began to work and several souls sought the Lord. However, the grand climax was reached on the second and last Sunday night of the meeting. Conviction fell and souls realize the need of a clean heart to be ready for the coming of the Lord. It was a beautiful scene we witnessed, one that made the angels in Heaven rejoice, the altar was filled with seeking souls and two sought pardon at their seats.

During the two weeks, there were

twenty some souls sought the Lord, some for pardon; some for cleansing; and some for healing. Praise the Lord! He is able for every need of the human heart. All who believed that He is and is a rewarder of them that diligently seek him (Heb. 11:6) found the desire of their heart. His promises are sure and if we do not receive that which we ask for the failure is on our part and not His.

We left Tulare July 29 according to Mark 6:11 trusting the Lord for even greater victory in the next place. Continue to pray for the work that the Gospel may be sounded forth with no uncertain sound and that the seed might fall on fertile ground where it will spring up and bring forth fruit that may abound to His name's honor and glory, blessed be the name of the Lord.

Yours in the Master's service looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:13). For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory II Cor. 4:17. For I reckon that the sufferings of this present time are not to be compared with the glory that shall be revealed in us, Rom. 8:18. Let us keep looking up for a little while yet. It will not be long until we shall see the King of Glory coming in the clouds of the air, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord, I Thess. 4:17. It will pay! Glory to His name!

C. E. Heisey.

Correspondent for the tabernacle work.

Woodlake, California.

\* \* \* \*

It is the office of faith to believe what we cannot see, and the reward of faith to see what we have believed.—Selected.

\* \* \* \*

Often our trials act as a thorn-hedge to keep us in good pasture, but our prosperity is a gap through which we go astray.—Spurgeon.

\* \* \* \*

Make Good use of time, if thou lovest eternity. Yesterday cannot be recalled, tomorrow cannot be secured. Today only is thine, which if once lost is lost forever.—Selected.

## AN APPRECIATIVE READER.

Psalms 122:1.

"I was glad when they said unto me, let us go into the house of the Lord."

I was glad when I read in the minutes that the evangelical visitor was to be enlarged to 24 pages and hope it is going to the old form. It was so much better for us old one-eyed, half blind people to read. And why not put the price to two dollars and send it out every week. I am sure it is a missionary. It goes where I could not go. Our land is full of all kinds of papers and nearly all went up in price and a great many families get two and three papers a week.

How nice it would be for us old people if the Visitor would come each week instead of twice a month. We can hardly remember when it came last. Some may say I do not have time to read it as it is. Yes, I know the younger people are very busy, so much so, that they do not have time to spare to visit the aged, the sickly, and isolated members. So do not be selfish but help the Visitor on. Let us consider one another to provoke unto love and to good works." Hebrews. 10:24. And as everything went up in price do not think anyone should be scared at two dollars a year.

I think if a church can raise an endowment fund of seventy thousand dollars for a school—I have nothing to say against that—but I do think that church should be able to support a weekly church paper at the rate of two dollars a year. I think it would be very encouraging to the missionaries to get it every week. I think I can save 50 cents more in a year for my church paper. If the editor does not think this article any good he will not print it. He is to be the judge. All I do I want to do for the honor and glory of God and the welfare of His people.

Sarah Wismer.

Silverdale, Pa.

When a missionary gospel is preached in the pulpit, then the people will give and their sons and their daughters will go.—Mateer



## FROM BROTHER LONG.

To the readers of the evangelical Visitor.—For some time I had in mind to write a few lines relative to the movement to secure funds to purchase an auto for the work in these parts. Wife and I still thought if God willed it so we could spend five years more in the work here. It has been wisely said man proposes but God disposes. About the middle of March wife's health gave way and continued on the weak side for nearly four months, so that I stayed home most of the time. I have sometimes said in the fifty years of our married life I never stayed at home for so long a time. No doubt the brethren and sisters who so kindly contributed toward the auto fund will be glad and anxious to learn what has been done in the matter. We want to advise all that we have not made the purchase, altho brother Eshleman was so enthusiastic that he sent a draft before he had received enough to cover the price of a Ford car. There were two reasons that delayed the purchase. First we never had such a wet season since we are in Texas. Since spring opened the prairies have been impassable for cars. Second, wife's condition would not have allowed my going much. We under the existing circumstances, that we will be justified to go back north where our children can be a help when needed. We were hopeful that God could lay it on some brother's heart to take our place. In that event the auto would come in quite nice. Should no one come, We feel the right thing to do would be to return the money to brother Eshleman, as the custodian until he be advised what to do in the matter. We certainly feel very grateful for the love and kindness manifested by the contribution, and pray God's richest blessing on all. We can truthfully say that we love the South land and we love the people. We cannot flatter our selves of having accomplished what we would have desired, but we are glad that many express themselves as being sorry to see us leave. I sometimes tell them if they would feel glad to have us leave, it would be an indication that something was wrong on our part.

We are glad to state that during the last two weeks wife has improved nicely and if she continues so she will be able to stand the trip. The good Lord has been very good to me. My health could not be better for which I feel thankful. I had a desire to go from town to town and from city to city to hold meetings where the brethren are unknown, If we could have stayed here and used the auto. Will the church pray that the Lord may raise up some one to come here and labor for the good of humanity?

Yours in christian love.

T. A. Long.

Salem, Texas.

## SACRIFICIAL PRAYING.

What is it costing you to pray for Missions? What sacrifice have you been putting in your prayer of late? All can pray and prevail, but it costs. God is willing to bless his people with the grace of supplication. He is waiting to know us with the ministry of intercession, but it goes without saying that the great majority of his professed children are seriously breaking down where they should be strongest, and in failing God here they are failing him in all other service, for nothnig can substitute believing prayer.

Have you nearly entered into the prayer life.—If so hush—be still; it is the secret place of the Most High. Do not move; you are on holy ground. Prostrate yourself before Him, in presence of His Holiness, bring every thought into captivity, see that everything is calm, permit no hurry. The command is "Be quiet" Isaiah 7: 4.

Stay your heart fix your mind, and now, being properly adjusted, "wait." It is coming, and it is worth the waiting. God is going to put upon His child a prayer for some person, His cause, perchance the work abroad in some far-off land, only wait. The burden will be placed upon you. Tarry before the throne and soon you will be bathed in tears; you will groan beneath the load; one half hour will seem like five minutes.

This waiting before the Lord, we fear, is seldom indulged in in these days of work, work, work.

We repeat we need the sacrificial in our prayer life. The spirit of sacrifice is the great irresistible power of Missions. But who has sounded its depths and discovered the meaning of the word?

Yonder stand the immense fields of ungarnered grain white unto harvest. For the Lord and for us the missionaries toil and suffer and oft-times fall, while we sit back in comfort and unreached millions are marching to their doom.

"They'er passing, passing fast away.

A hundred thousand souls a day,

In Christless guilt and gloom  
O Church of Christ, what wilt thou say

When in the awful judgment day,

They charge thee with their doom?"

Prayer is either a prodigious force or a disgraceful farce.

The sacrificial in the prayer life is the power that will yet throw wide open all the dark land of Asia and Africa. O, that men would lay it to heart. Here is the power before which all doors, be they ever so closed, will completely fall off their hinges. Gives us the sacrificial in prayer and money will pour into the exhausted treasury, and men will line up for the impossible that He may be glorified the more.

"Oh, might mystery, this gift of prayer,

That I should speak, that God should hear;

That I should kneel before His throne and there

Tell all my thoughts without a fear

Oh, mighty Love, surpassing human thought,

Course through my veins till Thy full life is wrought.

(Continued on page 15.)



# Foreign Missionary Department

Eld. D. W. Heise:--Editor

## EDITORIAL

### INTRODUCTORY.

#### WHAT HATH GOD WROUGHT!

Num; 23: 23.

Under the providence of God and we trust under His blessing, after twenty five years of Missionary interest, on the part of the church, the readers of the Evangelical Visitor shall be favored with a Missionary Department." We believe the expansion and growing interest of this phrase of church activity fully justifies this advanced step and since the organ of the church is to be enlarged for the accomodation of this, and other improvements, we trust that the rich blessing of God may accompany every advance step along these lines of forward movements. We also bespeak an active interest in this missionary department on the part of the church membership both layity, ministry, but especially on the part of prospective out going missionaries, and those already on the field, and in active service. We are looking for matters of interest on the part of all to find their way into the hands of the Editor for publication.

If the department cannot always be filled with original matter, then of course selected matter must be resorted to. And in any case, good selected matter is not to be despised, but often proves very helpful. We hope and pray that this department may be made so interesting, so helpful, and such a blessing that God in return may be honored and glorified, and many of the heathen millions may be bro't to a knowledge of the gospel in these last days, before Jesus returns to earth for His Bride.

"They said one to another, we

do not well; this is a day of good tidings, and we hold our peace." II kings 7: 9:

We in America owe a great deal to God for salvation from sin, provided through Jesus Christ, and the merits of His shed blood. And we owe a great deal to our fellow men, for the knowledge we have, and the privilege we may enjoy of that unspeakable provision. The four lepers who lay at the gate of the city of Samaria, when the city was besieged by the army of the As syrian king, Benhadad, fully realized their fate, when they said to each other, "Why sit we here until we die? If we say, we will enter the city, then the famine is in the city, and we shall die there. And if we sit still here, we shall die also. Now therefore come let us fall on the host of the Syrians: if they save us alive, we shall live; and if they kill us we shall but die, and they arose up etc." Through no effort, or planning of their own, they suddenly came into possession of an abundance of provision, and wealth, which had been abandoned by the Syrian host in their hurried flight.

The first impluse of these lepers, was identical with that of the average man today whom Providence favors with increase of this world's goods, that is—to appropriate to selfish uses beyond actual necessities. They ate they carried away and hid, they returned and repeated the operation; and then suddenly they awoke to the blessing and privilege they were enjoying, and the starving conditions of the thousands within the walls of the beseiged city. And then in the language of our text, they said, "we do not well." "Come, let us tell this good news to the king's household." These lepers seemed to fully realize that to withhold this glad news from the starving, that "some mischief will befall us."

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### THANK YOU.

We thank the Brethren one and all For the help they have bestowed; For their loving hearts and helping hands,

To help us on our road.

We've received from you, both means and love,

And comforts in His name.

We ask that you receive from us

A "thank you" for the same.

Our hearts' deep love we send to all In country and in town.

And once again we say to you,

"Hold the ropes while we go down."

Beulah Musser and Lila Coon.



They saw at a glance what was their duty, and they did it.

Alongside the inhabitants of North America, with their wealth, ease and luxury; at their very door, lie the Christless millions. We have the bread, they have the hunger. But the bread, which is the bread of life, is for them as well as us. That day was to the famishing people within the gates, indeed, a day of good things, but just as eternity is longer than time, and heaven is higher than hell, so are the good tidings with which we are charged of infinitely greater moment to the famine-stricken millions who sit in darkness, and in the shadow of death. How these lepers would have been loathed all down through the centuries, had they been content to eat, drink, and hoard to themselves, while the people of the city starved. Is it not true, that the command to "Go into all the world and preach the gospel to every creature" is still obligatory upon every saved child of God, in one of the three ways which lies within the reach of all. May our eyes be more and more opened to our God-given privileges along this line, as well as a deeper conception of the responsibility which Jesus, in His last commission thrust upon the church.

"To lie by the river of life, and see it run to waste. To eat of the tree of life, while the nations go unfed. To taste the full salvation, the only one to taste. To live while the rest are lost,—oh, better far be dead.

Anon.

"You cannot serve God, and mammon; but you can serve God with Mammon."

"The best remedy for a sick church is to put it on a missionary diet."

"It never should be a question on the part of the child of God, as to how much of my money should I give; but the real question should always be, how much of God's money will I keep?"

"To give the gospel to all the

world is not optional but it is our Lord's last command."

To fail to give the gospel to the heathen, is always a double loss, to them and to us; to them because of the ignorance of it, and do us, because of the disobedience of it."

"The man who does not believe in foreign missions, had better burn the new Testament; because it is a record of "foreign missions."

"The heathen are dying by the thousands, largely, because someone is unwilling to die.— Is it you?"

Anon.

#### A SUFFERING MISSIONARY.

Mr. Forder, the author of "Ventures among Arabs," who was imprisoned by the Turks soon after the outbreak of the war, has been freed by the British, on their occupation of Damascus, where he was incarcerated. The English "Life of Faith," has just received a communication from him which they publish as follows:

We have just received a letter from Mr. A. Forder, missionary to the Arabs, who had been a prisoner in the hands of the Turks during the greater part of the war, and Mr. Forder tells us that for two years and four months he was confined in the common prison in Damascus, among the worst criminals of the land. For sixteen days he was in the condemned cell under sentence of death. The rest of the time he was harassed and worried by the police, fearing exile or some other unexpected thing. All the time he had not enough food to eat or clothes to wear, and no friend to appeal to for help. His wife died in exile, and is buried in a strange land; Mr. Forder finds the best things of his home gone, and he has little with which to start life over again. Mr. Forder, who is at Luxor, Egypt, adds that the native Christians have stood firm through the trial, but have suffered a great deal. The future promises well for Mr. Forder's work, and he is eager to be at it again.

We commend Mr. Forder and his work to our readers for prayer.—Evangelical Christian.

#### SACRIFICIAL PRAYING.

(Continued from page 13)

Flood all my being Thy life and power,  
Till every moment, aye, and every hour  
Be full of Thee and Thee alone;  
No longer I before the throne  
But Thou, the Man of Sorrows there,  
Praying thy prayer—That all  
Thy children may be one  
That in their lives God's will be done  
That those in darkness may behold and see  
The mighty power of blood stained Calvary.  
So melt my spirit now, this heart of mine,  
That every throb shall echo,  
Lord, to Thine,  
And prayer then be—as vast, as deep as all eternity."

Selected by a Sister.

They call me a good beggar, but I do not consider myself one, and hate to stand pleading for money out of the pockets of skinflints. If I can say a few words in season to God's princely family, it is all well; but I cannot bear to flog the blood from the back of misers. Let their money perish with them; for if they have not a heart beyond their money, they have no treasure in heaven. A covetous Christian is as great a contradiction as a drunken Christian or a Christian adulterer, and the one is as far from heaven as the other. But the old leaven sticks close, and needs the sword of the Spirit to be thrust under the plaster to tear it off:—Philpot.

Africa is still in the night—the night of heathen ignorance and dark superstition, with one minister to every 82,000 souls.

A true missionary never knows defeat.



## THE GOSPEL BRINGS DIVISION.

H. FRANCES DAVIDSON.

"Suppose ye that I am come to give peace on the earth? I tell you Nay but rather division: For from henceforth there shall be five in one house divided, three against two, and two, against three." Luke 12: 51-52.

The papers are full of union, union of nations, union of churches and union of missionary effort. If one believes all that he reads, he can easily imagine an ideal world. The children of God should be a united people and they are such so long as Christ is the Head and they the members of His body: but many of the plans savor too much of a compromise between the church and the world. "What communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel?" It is sad to say however that the infidels are not all outside the church militant.

Since the rains are over it has been my privilege to be out a great deal among the people, visiting the schools and the surrounding villages and never have I seen the division more clearly demonstrated than during my last trip of five days. For several years many of the people have been scarce of food and is often very distressing to be out when the cry was famine, famine. In Africa as in the cities of America, it is not always the most needy that make the most pitiful plea. This year grain is more or less plentiful and a different condition is met with.

I left home on Saturday with driver, lead boy, and a girl accompanying. We stopped at a village on the way and gave a message, then went on to Muyanda one of the outschools, where we expected to remain over Sunday, as that was the day for the regular services held at this place. The tent was pitched near the little school hut, a number of the Christians came out to greet us, some of whom brought refreshments and others brought hoes and cleared of

the grass within and around the tent so that there would be no snakes. The evening meal was scarcely over when the faithful few gathered about the fire near the tent for evening worship. This surprised me as we were accustomed to holding evening worship in the center of the village where the chief and some of the heathen also assembled. The chief had told them to come to the tent.

Sunday morning I took a walk through the village, and the attitude of some the previous evening was soon explained. In the heathen part of the village were many of them preparing for a big beer drink which they expected to have on the Tuesday and Wednesday following. The older people of eight of the huts were busy preparing for the important occasion. The Christians and those who attended school were standing aloof taking no part in the preparations. They were all invited to the service and came at the appointed time, others also coming from neighboring villages, most of whom were Christians. It was very attentive congregation, and the Lord gave us real joy is delivering the message. We could tell them of a truth that we had the joy of the Lord and did not need beer to make us feel good.

In the afternoon in company with some of the Christian girls we walked about five miles where the wagon could not be taken, and held services in two other villages. In both of these villages were Christians who had gone to Macha or near there to services, and those who composed our audiences would not have walked that far to hear the Gospel, but they would have so for beer or as one for a little salt.

On Monday morning the school convened early so that we might inspect it then go on to the next school about nine or ten miles distant. Janu, the teacher, accompanied us. Progress was slow, since there was no road and the grass was high, and we were obliged to dodge the numerous trees along the way. On the way we stopped

at a village where 47 persons hastily gathered and listened most attentively to the gospel message. Simaubi's village, our destination, was reached about 4 p. m.

The school at this place had not yet been opened this year on account of a recent ruling by the government, requiring the teacher to be married and move with his wife to the village. We had been making the matter a subject of prayer and the Lord answered by calling a young brother Lundu and his wife to the work, and they had arrived shortly before we did.

On our arrival at the village, we learned that the people too were having beer drink together with a wailing. At present there are in the country, a number of these delayed wailings for the dead. When the Spanish influenza was raging in some of the villages, the people resolutely opposed the usual custom of gathering for wailings on account of spreading the disease. Now that the epidemic seems to have spent its course and gain is plentiful, wailing with beer a frequent occurrence.

It is extremely to describe the night's experience at this place. If one can imagine a heathen wailing, a christian service, a heathen dance, and a beerdrink all in one, or following one another in quick succession, he may have a little conception of the night.

Several of the young men who lived at this village had accepted Christ and five who stayed at the mission some time had been baptized, only one of these was at home on this occasion. Accompanying the teacher and his wife was a young woman Namunza by name who had formerly lived at this village, but who had been married to a brother of Lundu the teacher and moved to their village. She is very quiet and unobtrusive in her manner and an earnest Christian, but has not yet been baptized. The few Christians were accustomed to having evening worship in the village which a number of the older ones attended. Some of the people were much op-



posed to the school and to the Gospel message, the chief as is frequently the case stood between the opposing factors; he was a relative of the two teachers present on this occasion. He came and in an apologetic manner told about the wailing and beerdrink.

A little before sundown some of the people began to arrive from the surrounding villages and the wailing and brandishing of spears began, and some girls with mourning paint on their faces began the march through the village. After we had eaten our evening meal and darkness had fallen upon the earth, the brother who lives at the village came and asked, "Where shall we assemble for services?"

I replied, "I think we had better have services here at the tent as there is so much commotion at the village and they may object to our interfering with their worship."

He went over home but soon returned saying, "I think we had better go over there since they will not come here."

The two teachers had arrived by that and said, "Yes we had better go into the village and give them the Gospel."

Come on, "said the first speaker, picking up my camp chair, he led the way.

While the above conversation was going on we heard one of the Christians blowing the horn for the evening worship. At the same time there was a beating of drums and people going along the path toward the village ready for the evening dance and carousal.

I must confess that my faith was not very strong about that time as it seemed too much like casting pearls before swine to attempt to give them the Gospel message in such a commotion. We followed the leader, however, and as we entered the village we saw four large fires built of logs and around each were seated 25 or 30 people or perhaps more, the men around two of the fires and women around the other two. A number of women were also seated around fires in the adjoining huts and

keeping up a lively conversation. Our guide led us to the center of the company and placed my chair not far from the chief and the Christians gathered near. There was some commotion and no doubt many of these present wished we were miles away instead of being there to interfere with their night of revelry.

The chief arose and told the people to keep quiet a short time, and we began to sing familiar hymns in which many heartily joined. The people slowly settled to listen except that those in the huts continued to keep up a commotion. Janu the older teacher had been asked to speak as he was a fairly good speaker and his voice would carry well in the large audience. The Lord spoke through him and perfect quiet prevailed on all sides and all seemed to listen most attentively. I followed with a brief admonition and then explained the object of our being there at that time, namely, to open the school and install Lundu as teacher. What followed was as unexpected to the Christian as it was to the heathen congregation.

While we were kneeling in prayer at the close of the service a special burden for the people fell simultaneously on Janu the speaker and on the young woman, Namunza, whom we mentioned before. When we stopped, Janu began to pray and poured forth a very earnest petition in behalf of the assembled crowd. Almost at the same time Namunza also began to pray earnestly but in an ordinary tone. She was not praying in her own tongue but in one foreign to us all. After the brother had ceased, she continued in a distinct, but unknown tongue for some time. The chief and others were most interested as we explained something of the day of pentecost, and the silence was most intense. The sister-in-law hastily removed the infant child from the back of the woman, and because there was no one to interpret, we sang a couple of songs. This seemed to distress her very

much and we stopped and waited. The message changed from prayer to speaking, new exhorting, new pleading. Suddenly the language under went a change in the strained silence all about us; expressions in Sendebale were uttered, although this was a foreign to her, and the language became more like her own. She had a message for all, for her old associates, for the chief and the people in general. As she arose and finished her talk she passed from one group to another exhorting, and at the last group she pointed to the drums lying there and besought them not to engage in their unholy revelry.

As we passed out, there was a low murmur reminding one of the warring of a volcano about to burst forth, and some of the wilder spirits from another village said in a low tone "Beat the drums." They had remained quiet as long as they could, and by the time we had reached the tent, the volcano burst, filling the air with a hideous noise of beating drums, yelling of the dancers and wailing of the mourners. It was a noise that beggars description. We did not expect to be able to sleep, although after waiting on the Lord in prayer, we retired to rest. Under ordinary circumstances the revelry is kept up all night often till break of day. The teachers and others remained awhile among them to persuade them of the sinfulness of their course, and gradually a better spirit prevailed, the dancing ceased and quietness reigned. No doubt had there been only the people from this one village to deal with, the revelry would have been abandoned from the first, but sorry to say the leaders of the opposition were from an adjoining mission whose missionaries had been fighting this evil among their members but had not succeeded in overcoming it.

When we returned to the village where Sunday had been spent, we found the people in the midst of their beer drinking, but in this place the young people did not dance, instead they gathered with



us for services. After visting another school we returned home, thankful for the privilege we enjoyed, but also thankful that we could return to a good house and bed.

It is not only in these spiritual things that the difference is manifest; the Christians are more industrious, are generally better supplied with food, do not waste it in making beer, train their oxen to work instead of slaughtering them for their heathen wailings. They buy ploughs and plough their fields, make racks on sledges and draw in their grain from the fields, thus lessening the work of the women. They buy clothing and aim to improve their surroundings.

Much more be said, but we have already, perhaps, tresspassed on your patiences. Brother and Sister Steckley are out at present on the twofold duty of making a better road through the bush to Choma and of doing mission work along the way. This week a girl ran off from home and came to us for protection because her people were trying to make her marry an old man who has five wives. We received her and a day or so after her mother and another woman came to take her home. It seems that the man had taken the mother of the girl as his wife and now he wanted to take her daughter. Both women acknowledged that they were opposed to his taking the girl, but he was a big man and his word was law. The daughter remained and the next day the man came and was determined to take the girl home with him. After some pretty strong persuading on our part he went home without her but carried a nice present of salt to keep him in a good humor. Pray that she may get entirely free

Yours seeking the lost.

Macha Mission Choma S. Africa  
June 7th 1919.

Strong affections make strong afflictions.

#### THROUGH DEATH TO LIFE.

I would like to tell how God poured out His Spirit in West Africa. Six years ago this month I went with a party to West Africa with the idea that if Pentecost really meant anything it would mean a real sweep among the heathen. When we went out first we met serious difficulties and in the very deadly climate we all went down with fever, and the powers of darkness were such that it seemed nobody was going to live. Many times we came to the place where we had to be willing that everything should sink and fall and die, and when we got to that place God would wonderfully bless us, and we opened five mission stations in as many different tribes. We hadn't seen the outpouring we wanted to see, though God had blessed our stations and the people were being saved and losing their faith in their jujus. While we felt we should thank God and not underestimate what He had done, yet there was a disappointment in our hearts, and in our special meetings last Christmas Day I felt sure God would pour out His Spirit; but the meeting closed and there was no move. cannot tell you how I felt when the meeting was dismissed. I turned my face to the wall and wept before God, and said to myself, "Oh must I be disappointed in God?" I realized since then that I was dying out to that desire to see things move. We have such a desire to see things move that God really has to make us dead to that thing. Then I seemed to take courage and I said, "All right, Lord. I do not see a revival somebody else will. I do not care where it will begin. If you want it to begin down at Cape Palmas, all right." I had to be so dead to it all. Then the Lord seemed to open the way for us to go to a heathen town. We had been inviting the heathen to the mission but we didn't reach the masses. The women came but when we asked the men, they said, "It is for women and children to learn sense. We

go down to the Coast to learn sense." That was their idea, but the Lord led us to take our meeting to the town. When we could not get them to come to us we were compelled to go to them and there is where the Lord poured out His Spirit. We went into town singing and the people came, and there was such interest and expectancy that after we sang a few songs and got down to pray, the power of God fell, and the men and women wearing only a little loin cloth, and the children without a stitch of clothing on, fell down and cried for mercy. The perspiration ran down their bodies and they roll over in the dirt, but they would get up and say "Praise God" and "Hallelujah" and "Glory to God" in English. The king who is a real talented young man was saved in the town where Brother Johnson works. I know God blessed us because we held on in prayer. I used to think if they would come to the mission get dressed up and become more civilized they would be more likely to find God. It is really strange how we get law and grace mixed up but we learned some things. The men with several wives—God saved those wives; the men who drank rum were saved. He didn't ask them to bring a thing to Him. Old hardened women, the hardest kind of each, who sell for a few bullocks, and know they are no good, fell under the power of God, some of them speaking in tongues. It was a revelation to me. The people said, "You have medicine to throw on the people so they come under this spell of witchcraft"; others for miles around said, "What kind of a God have you?" But I expect if the Lord permits us to go back, to see more wonderful displays of the power of God.

Latter Rain Evangel Dec.1914.

They are strangers to God and enemies to themselves who love market days better than Sabbath days; and they who have lost piety will not long keep honesty.—Selected



## FIVE REASONS FOR GOING

## TO AFRICA.

At a religious meeting recently a young man gave the following reasons for going to Africa as a missionary: "1. Because I believe that the Lord Himself has commanded the whole Christian church to carry His Gospel to the uttermost parts of the earth. 2. Because I know God has called me as an individual to carry the precious seed and plant it in new soil. 3. Because of the dark fact that at least 100,000,000 people in Africa in this twentieth century have never heard that sweetest of all names—Jesus. 4. Because I believe that so far as preaching the gospel is concerned, I am not needed here, and therefore I do not feel under any obligations to remain at home. 5. Because I firmly believe 'the night is far spent, and the day is at hand,' and 'the coming of the Lord draweth nigh.'" Every believer should have the question of the world's spiritual needs so presented that they can intelligently determine where the Lord desires them to labor. Too many Christians choose their life work without even considering the claims of the heathen lands. We believe that there are many in the church today who, if they had considered the appalling needs of heathen lands, would now be missionaries and their lives a power in His hands. The command is "Go." Hence it seems that the one who does not go should not be satisfied unless he has reasons for staying that bear the search-light of God's Word and Spirit. What scriptural reasons have you for engaging in your present work? Have you the assurance from God that you are not wanted in a more needy field? This question can only be settled right between you and your God.—Ex.

"Whatsoever a man soweth, that shall he also reap." Youth is the seed-time of life. He who in youth is industrious, temperate and virtuous will reap a harvest of honor and prosperity in later life. He who is slothful, intemperate and vicious will meet disgrace and want. Now is the time to sow good seed.

## DO YOU SPECIFY AS YOU PRAY.

A prayer-list is indispensable to thorough intercession. David I. Fant, of Atlanta, the evangelist engineer of the Southern Railway, says it takes him two hours daily to finish praying for the specific needs of the people whom he has on his heart. Charles E. Hurburt, Field Director of the Africa Inland Mission, prays daily by name for every one of the 150 or more missionaries on his field, for the list of candidates, and for every member of the British and American and District Home Councils of his mission. Henry W. Frost, Home Director for North America of the China Inland Mission, in his helpful leaflet on "Intercession," says that General Director D. E. Hoste, of his mission states that "he could pray for nearly every member of the mission by locality and name, which means that he could visit in thought over two hundred stations and mention over one thousand persons." Mr. Hoste has a remarkable memory, but the full explanation of the matter is that "he has prayed so often for these missionaries and their work, that all the circumstances of the case have become familiar to him, and those names lie upon his heart." This kind of praying is what M. Frost calls "the stage of specification" in intercessory prayer. It takes time, and means "the giving up of prized pleasure and privileges, early arising, and sometimes loss of sleep at night." It is "necessarily sacrificial." Paul was that kind of an intercessor and could write to the Roman Church, "God is my witness . . . how unceasingly I make mention of you, always in my prayers." And he duplicated it again for the Ephesian Church, so that he could make this remarkable statement, "I . . . cease not . . . making mention in my prayers."—Tract.

"True faith in Christ will never suffer us to be idle while souls are perishing. Faith is an active, restless principle: it fills the heart so that it cannot be easy until it is doing something for Jesus Christ."

## SPEAK CHEERFUL WORDS.

Why it is that so many people keep all their pleasant thoughts and kind words about a man bottled and sealed until he is dead, when they come and break the bottle over his coffin, and bathe his shroud in fragrance? Many a man goes through life with scarcely one bright, cheerful encouraging word.

He toils hard and in a lowly obscurity. He gives out his life freely and unstintedly for others. I remember such a man. He was not brilliant; he was not great; but he was faithful. He had many things to discourage him. Troubles thickened about his life. He was misrepresented and misunderstood. Every body believed that he was a good man, but no one ever said a kind word or pleasant thing to him. He never heard a compliment, scarcely ever a good wish. No one ever took any pains to encourage him, to strengthen his feeble knees, to lighten his burdens, or lift up his heart by a gentle deed of love, or by a cheerful word. He was neglected. Unkind things were often said to him. I stood at his coffin, and then there were many tongues to speak his praise. There was not a breath of aspersion in the air. Men spoke of self-denial of his work among the poor of his quietness, modesty, his humility, his pureness of heart, his faith and prayer.

There were many who spoke indignantly of the charges that falsehood had forged against him in past years, and of the treatment he had received. There were enough kind things said during the two or three days that he lay in his coffin, and while the company stood around his open grave, to have blessed him and made him happy all his fifty years, and to have thrown sweetness and joy about his soul during all his painful and weary journey. There was enough sunshine wasted about the black coffin, and dark grave to have made his whole life-path bright as the day. But his ears were closed then, and could not hear a word that was spoken. His heart was still then and could not be thrilled by the grateful sounds. He cared nothing then for the sweet flowers that were



# Our Young People

## DIDN'T THINK.

Used to let his poor old mother go and  
carry in the wood,  
She was just a packhouse for him, but  
he never understood;  
Never thought of bringin' water from  
the spring down by the lane,—  
Or of helpin' her to gather in the  
clo's before the rain;  
Let her keep a-waitin' on him, though  
her back was achin' so—  
'T wasn't 'cause he didn't love her—  
he just didn't think, you know.

After 'while the poor old mother put  
her burdens all away,  
And went and heard the preacher  
praise her poor old soul one  
day;  
And I stood and looked at her when  
they pushed the lid aside—  
Poor old hands! I didn't wonder that  
her boy set there and cried  
Just as if he couldn't bear it—just as  
if his herat'd break—  
He had kin' of got to seein' what she'd  
suffered for his sake.

There's a lot of kinds of sinnin' that  
the Good Book tells about—  
Sins concernin' which a body  
needin't ever be in doubt;  
But there's one sin that I reckon  
many a man who doesn't think  
Will be held to strict account for when  
he goes across the brink—  
For the wrong that's done a person by  
another's want of thought  
Hurts as much as though the injured  
was the victim of a plot!

—Ensign.

piled upon his coffin. The love blossomed out too late.

The kindness came when the life could not receive its blessing.

selected.

To be in Christ is the secret of our life. To be for Christ is the meaning of our activity. To be with Christ is the hope of our glory:—Selected.

## ARE YOU PREPARING.

B. M. BOOKS.

The appeal from the religious press and the pulpit rings in clarion note for God's hosts to marshal to the conflict. There is nothing like conscription in God's program, all that is done is done voluntarily:— no compulsion.

In opening the subject let us state two necessary points. Since the task is stupendous and frightened with weighty problems we must not allow ourselves to wantonly rush into responsible positions for this is exceedingly harmful. And the other precaution is that we do not undervalue dependence upon God as this is necessary as much as in any time of the past.

God sometimes prepares people for specific purposes, all unknown to them at the time. We think of Moses, Esther, Paul etc., but as a rule we opine men know early in life, their life's work. This early consciousness is for a purpose. It is a signal for preparation. While this early consciousness may be more or less dreamy it is by no means visionary.

It will be honestly based upon light and soberness; upon truth.

It is true that our path is not always clear as noonday when we begin and it is well that it is not, for many would shrink before venturing forth.

As the energetic youth moves in his daily toil his young life will bubble over with meditation and observation until his vision is enlarged.

Sir Isaac Newton was once asked how he discovered gravitation. "By thinking on it" was his reply. In this the young christian has a lesson. When once your course is clear, focus all your efforts on this great task.

Recently while conversing with a man there was brought vividly to my mind something I had often heard and thought. This man had a sad story. He said that he was early called to the ministry but then came obstacles that seemed insurmountable and these with the inattention to preparation, the days and years rolled on and he was brought to his declining years with multiplied regrets.

It would not be difficult to site many such cases.

Then again there is another side. There are young men who have been saved and God called them to a particular field, but they refused to obey Him and as a result backslid and now they know if they come back they must obey. These cases are many. Let none who read this turn back on God.

We have young men in the church who are diamonds in the rough and that these young men are called of God no one will doubt, but the call is a call to preparation, not a careless drifting and expecting God to inspire for the moment, nor are they to launch out in excitement.

True worth need never batter the door for entrance, but as Art will be sought, hence it is heedless to thrust oneself on the public.

Preparation then is essential to a thorough christian career. The greater the preparation the greater the service. This preparation is no where more thoroughly systematical-ly, accurately and definitely provided for than in a good Bible School. Here hundreds of lessons are learned beside those taught in the text books which can no where be better learned.

Who will be with us in this campaign for preparedness and in due season come forth accomplished men for God and holiness, filled with the Holy Spirit and wisdom and power? University Park, Ia.

## AN ORATION

"LIFE'S HIGHEST AIM."

EUNICE M. LADY.

For years our fleet has been riding in harbor. Some of us have been riding many years. Others are just leaving the port. Whither are we going? What word trembles on our lips just now? Is it to gain knowledge, wealth, honor, or Christ? Some day our anchor will be cast. If this life be all and we have no life other than the goal of human achievement, then surely our highest aim must be sought on this side of the barrier of death but there is a life for each one of us beyond this veil of tears the beginning of which life our life's work will be tried. Are



we striving for that which will stand the test? Am I? Are you?

There are countless people to-day who are strenuously bending all their efforts toward gaining knowledge thinking this is the greatest achievement in life. It is obvious that knowledge is a potent power; literally it has revolutionized all thought and all methods of living. But, the higher the ladder of knowledge you climb the greater becomes the vision of what you do not know. So knowledge merely gives you an insight to a higher aim. It more fully qualifies to choose the highest aim and to attain to it. But knowledge in its self is far from the highest aim. What does your wisdom avail you if it does not make you wise unto salvation?

Others are spanning the ocean for gold and silver. Money is a necessary article but likewise a very dangerous one. What did Jesus say about the rich man? Why he said, it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Heaven. After all, if getting and having were the highest achievements in life, it would mean that man's highest estate is to be a safety deposit bank. Surely man was placed in this world for a nobler position than that. Much so-called pleasure is obtained from having great earthly possessions; however, we cannot call a foot of ground our own. Jesus said, "The cattle on athousand hills are mine," and in the twinkling of an eye your possessions could all be snatched from you. This same Jesus made the universe by simply saying the words.

Life is too brief and eternity too long to live only for one's self and to find ourselves doing that which will not live through the countless ages of eternity. One who has knowledge and great possessions but does not make use of these, is like one worth a million dollars all in big copper cents, for in such a state it is not available for use.

He who is striving to do something useful for the world is aiming higher but not highest. It matters little how noble your deed may have been, if it is not touched with the warmth and love of God, sooner or later it too, shall

pass off into the realm of oblivion. So in the perspective of eternity, all lives will seem poor, small, lost, and self-condemned beside a life for Christ.

What higher aim could there be then to have Christ in your life. If you have Him in your possession Jesus said, "ask and it shall be given unto you." What? Wisdom, for He is the wisdom which was from the foundation of the world. All your wisdom is as foolishness and folly in His sight.

If Christ has become yours, you have possessions more costly than gems, far more valuable than gold and silver. You have a priceless gift.

Christ swings open to His children golden opportunities for service. You will love to help others just as Jesus did while upon this earth. You will not do it reluctantly but with the greatest of pleasure because you have the mind of Christ and you long for others to receive it also.

For this service you may not receive honor from the world perchance the world may look upon you as insane; however, a certain writer says, "To be beside one's self for Christ's sake is to be beside Christ which is man's chief aim for time and eternity. Jesus said, 'he that loses his life for my sake shall find it but he that saveth his life shall lose it.' So if we die in Christ death can only mean gain to us.

If we have lived this life in Christ Jesus there will be less things to wish undone, less words to wish unspoken. more spots where memory will love to linger, more steps when retraced in thought will fill the heart with hallow joy. Of all that have cast their anchor in Christ Jesus, Henry Drummond says,

Are looking forward to Heaven  
where the ships will all  
come in;

Looking upward to the triumph  
where we shall be done with  
sin;

Looking onward to the lovefeast  
with the Master entered in;

Looking ever to the ending where  
the blessing we shall win."

What has he gained who has sought only for wealth, knowledge, and honor. His life will have been spent in

vain and Jesus can only say of such a one as he said of Judas, ("It had been good for that man if he had not been born.") What a sad verdict.

Without a shadow of a doubt then to live for Christ is life's highest aim. It is as great as God, as high as heaven, and as easy as love.

## THE NEW COMMANDMENT AND THE OLD.

Amos Sollenberger

### THE NEW.

In Matt. 22:37-39 we have two great commandments. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." In order to obey these we must have Christ enthroned within. Then we can love our neighbors and get along with them peaceably.

John 13:14: A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. Jno. 15:12: This is my commandment, That ye love one another, as I have loved you. To have this true love in our hearts we should consecrate our all to God and obey His Spirit. Read Rom. 7:8-12; I Tim. 1:8.

The Lord delivered me from tobacco; I feel it is not right to greet a brother with tobacco on his lips. People put up signs to advertise what is within the store. People use tobacco and then try to conceal it, but "be sure your sin will find you out." God is able to clean us up from head to foot. He can help us to get rid of the idols in behind the door. We must let no thing come between us and God. Then our "telephone to Glory" will never be "busy" and we can communicate with Heaven.

See Heb. 7:16; I John 2:7, 8.

I well remember that snowy winter day when I consecrated myself to God. After we once "sell out," then it is easier to obey God. He gives us this assurance that we



are standing in favor with God. He establishes us and puts into the believer the Holy Spirit. Be sure to strike rock bottom and "the bell will ring in Glory."

### SPARKS FROM DIFFERENT ANVILS.

A good name is better than a good face.

\* \* \*

That which is much seen and heard is little prized.

\* \* \*

A man who makes a success of anything in his life always wonders why others do not take his advice.

\* \* \*

Always making excuses gives us no time for anything else.

\* \* \*

Denials and excuses always make small faults great.

\* \* \*

He that would overcome the temptations of life must have strong ideals of divine things.

\* \* \*

God Veils His purpose that we might believe His promises.

\* \* \*

Care and anxiety wear, but these are the very things which build up life's poise, patience, endurance and courage. Surely there can be nothing finer or more splendid.

\* \* \*

A bad broom leaves a dirty room.

\* \* \*

A man's conversation is the mirror of his thoughts.

\* \* \*

Contradiction should awaken attention, not passion.

\* \* \*

A burden becomes light when well borne.

S. G. Engle.

O my brother, resolve to rise early; let not flesh and blood hinder: gain this point, and all will fall beneath your feet.—Bramwell.

### A BIBLICAL DISSERTATION ON FOOLS.

J. H. KIPLINGER.

It may be a surprise to an occasional reader of the Scriptures to be told, that the term fool is used in its various forms and relations, some 28 times, in both the Old and the New Testament, which attributes to that class of people a reputation not to be envied by any gentleman, or lady; and still less by a true Christian.

To begin at the beginning, we find the first case in Saul, the first king of Israel, recorded in I Sam. 26: 21, who sought day and night for David to slay him, the best friend he had in his kingdom, except Jonathan his son, was, in his last attempt to slay David, forced by a thrilling circumstance to confess to David, that he had been playing the fool with him by seeking his life without a just cause; and shortly afterward died in battle with the Philistines, by his own sword. So Saul died as a fool dieth. II Sam. 3: 33. See parallel case in II Sam. 49: 10.

In Ps. 14:1 and 53: 1, David says: "The fool hath said in his heart, 'There is no God,'" and at once proceed to give his moral pedigree. In Ps. 92: 6, it is said: "The brutish man knoweth not; neither doth a fool understand this;" viz: what is said in verse 5.

In Prov. 10: 8 and 10, we are told that: "The wise in heart will receive commandments; but a prating (or boasting) fool shall fall." Also in chap. 9: 13 it says that "A foolish woman is clamorous; she is simple, and knoweth nothing," with a further description in verses 14-18. In chapter 12: 4 she has a mate of her class. In chapter 21: 9 we are told that "it is better to dwell in a corner of the housetop, than with a brawling woman in a wide house;" also in verse 19: "It is better to dwell in the wilderness, than with a contentious, and an angry woman." Again it said, "Every wise woman

buildeth her house; but the foolish plucketh it down with her hands." We are also told that "He that trusteth in his own heart is a fool."

In Prov. 27: 22 Solomon says: "Though thou shouldest bray a fool in a mortar among wheat with a pestle,

yet will not his foolishness depart from him." In the fool's chapter 26: 3, the following quaint remark is made, "A whip for the horse, a bridle for the ass, and a rod for the fool's back." Again he says, "It is as sport to a fool to do mischief, and that fools die for want of wisdom." In another place he says: "The way of a fool is right in his own eyes; also, that a fool layeth open his folly." In 17: 10 we read that, "A reproof entereth more into a wise man than an hundred stripes into a fool." Again, "It is better to meet a bear robbed of her whelps, than to meet a fool in his folly."

Then, also, "He that begetteth a fool, doeth it to his sorrow; and the father of a fool hath no joy." It is also said that "A foolish son is a grief to his father, and bitterness to her that bare him." Another proverb says: "Better is the poor that walketh in his integrity, than he that is perverse in his lips and is a fool."

The following is also well said and should be kept and heeded by all parents, that "foolishness is bound in the heart of a (every) child; but the rod of correction shall drive it from him." The prophet Jeremiah in chapter 17: 11 says: "As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end be a fool." The 26th chapter of Proverbs may well be termed the fool's chapter, as the term fool is used 11 times, while the remaining 16 verses distinctly refer to his characteristics.

Passing over into the New Testament, we find the same class of fools, with the exception that they bear a greater responsibility because of the increase of light and knowledge through the gospel of Jesus Christ our Lord for nigh two thousand years, in which there has been no excuse for the sins that make men and women fools.

When Jesus Christ, the Son of God, came to this earth and began His ministry, He at once, like John the Baptist, began to use the moral cudgel against the wickedness and hypocrisy of the scribes and Pharisees and denounce them in the 23rd chapter of



Matthew, as "fools, hypocrites, blind leaders of the blind, whited sepulchers, full of dead men's bones, murderers, serpents, vipers, and children of hell." Rejoice and be exceeding glad, for great is your reward in heaven."—Evangelical Messenger.

Paul, Peter and John in their epistles make use of the term where necessary, for reproof and correction in righteousness. Paul at one time was justified in calling himself a fool by compulsion of circumstances.

Jesus, our Lord, considered the term fool so opprobrious, that he placed an everlasting veto and warning against calling any brother in Christ a fool. In Matt. 5:22 he says: "Whosoever shall say to his brother 'Raca' (or lewd fellow) shall be in danger of the counsel; and whosoever shall say (to his brother) 'thou fool,' shall be in danger of hell fire!"

Lastly, as a happy offset and contrast with the foregoing class of fools, we have abundant cause for thanksgiving and praise; that there always have been, from righteous Abel down to the present, and will continue to be to the end of time, a united people in Christ, who have always been considered and called fools for Christ's sake, by the blind wicked world of sinners, and ungodly men of rank and power. From their perverted standpoint, such noble characters as Noah, Moses, Daniel and his three friends, David with daring spirit and simple faith in his God, Job, with his determined purpose not to sin against his Maker, Abraham, the faithful father of nations, who sacrificed his only son at the command of God without a murmur. Jacob, the father of the twelve patriarchs and of all Israel. Even Jesus Christ has been blasphemed and reviled by false teachers and preachers in their attempts to rob Him of His divinity and Godhead, such as the so-called "higher critics," the late invention called "Christian Science," who deny hierarchy, Unitarianism, Mormonism, Russellism, with the real personality of Jesus Christ.

All the apostles came under the same roll of honor with all the saints from their time to the present age of the world. All God's children should esteem it an honor to be entitled a fool for Christ's sake; for Jesus says in Matt. 5:11: "Blessed are ye when men shall revile you, and say all man-

ner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven."—

#### A LETTER OF APPRECIATION.

Dear reader of the Visitor.—

Greeting in Jesus Name. I want to say with the Psalmist, "Bless the Lord O my soul; and all that is within me, bless His holy name."

Bless the Lord, O. my soul, and forget not all His benefits."

I would like to acknowledge in the Visitor the Lord's goodness to us.

Just recently our hearts were made glad by a visit from some Dickison County brethren and sisters; they brought us a lot of nice things to eat—canned fruit, vegetables, eggs and some other gifts. The Lord will surely bless them.

We also recently received some gifts from some of the Clay County sisters.

We hope and pray that the Lord will richly bless all who are showing sympathy to us in our present environment or circumstances.

We can see the hand of God in many ways. Sometimes it looks dark and discouraging, but the way always opens, again.

Our daughter Annie has been a helpless invalid from childhood. She is now almost fifty one years old and I have to take care of her the same as I did when she was a baby. I have had to feed her with a spoon all these years and will have to do as long as we both live.

She now has a very bad cancer it started about two years ago. She is suffering very much at present.

We believe that God will relieve her when the time comes. "All things must work together for good to them that love God." Pray for us that we may be sustained in our trouble.

I have a stronger desire than ever to serve God with my whole being, tho' I have not been as faithful as I should have been in the past. Pray for us. Yours in His service.

Sister Elias Smith.  
Clay Center, Kans.

When the grace of the Gospel is pleaded, and thereby we excuse our sinfulness, then it is poison; poison is mixed in every drop of this balsam, to the danger, if not death, of the soul. And this is the first way whereby the deceitfulness of sin draws off the mind from a due attendance to that sense of its vileness, which alone is able to keep it in that humble, self-abased frame that is acceptable to God. —Owen.

#### TRACTS! TRACTS!

General Conference of May 1919 decided to offer all tracts free for judicious distribution and the following classification will enable the persons wanting tracts to judge as to the kind they wish to order. They will be printed from time to time as demanded and the cost of same will be met with free will contributions. Stamps should accompany the order for tracts.

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"We Would See Jesus."  
The Worm that Never Dieth.  
Points for Serious Consideration.  
Death Eternal.  
Whom Are You Serving.  
Lost! Eternally Lost!  
We would see Jesus.  
Retribution.  
Repent for the Kingdom of Heaven is at Hand.

#### DOCTRINAL.

What We Believe and Why We Believe It.  
The Scriptural Head Veiling.  
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Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.



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